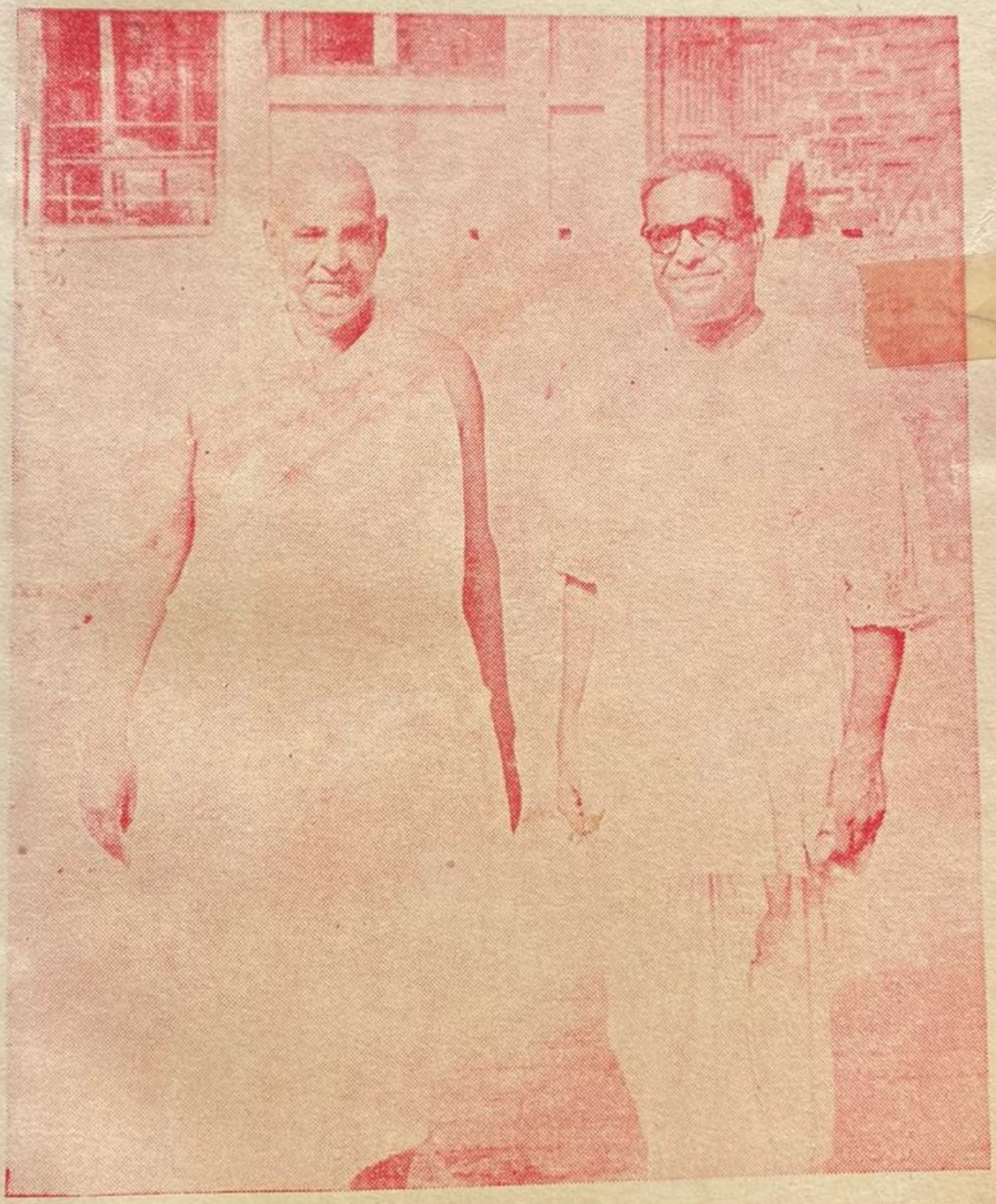
THE ULTIMATE REALITY AND ITS REALISATION

by **R. R. T.**



Swami Sivanand and the author

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THE ULTIMATE REALITY AND ITS REALIZATION

By

Vedanta-Bhushana

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FOREWORD

This is a remarkable work on Vedanta. It fulfils a dual role. To the neophyte or to the student of Vedanta it is an inspiring introduction to Vedanta Philosophy. It whets his appetite for a deeper study of Vedanta. And, it is a Handbook or "Essence" of Vedanta for the full-fledged Vedantin or the Jnana Yogi or the Professor of Vedanta. To them it is like the Vedanta Sutras, an effective refresher when fresh inspiration is needed.

Such a work is impossible except for an Anubhavi-Inani, a seeker who has had extraordinary spiritual experience.
We have such a practical Vedantin in Sri Ram Rup Tiwariji.
He delivered a series of lectures on Vedanta at the Yoga-Vedanta Forest University last year. Then I requested him to summarize them in book-form. His discourses were so clear and lucid, showed such an excellent grasp of the subject in all its practical aspects, that I felt that aspirants all over the world should share that wisdom. This volume is the fruit.

Vedanta is not a dry intellectual philosophy, as some are prone to consider it to be. The different aspects of its philosophy should be applied to the

different phases of one's everyday life. Pains and sufferings must be endured and even ignored by asserting the illusory nature of phenomena and the Immortal, All-Blissful nature of the Atman.
Selfless service should be rendered at every opportunity to all being human and sub-human-with the confirmed conviction that the One Self dwells in all. The realisation of the evanescent nature of sense-pleasure should save one from sense-hankerings and the vices like lust, anger, greed, selfishness and egoism that they generate. And the knowledge that the One Common All-pervading Consciousness is the witness of all the three states, witness of one's thoughts, words and deeds, ought to help one grow in virtue. Thus, Vedanta has a practical application to our daily life, besides leading the seeker through its three-fold process of Sravan-Manan-Nidhidhyasan, to the Ultimate Goal of Self-realisation. Sadhana-Chatushtaya is an indispensable prerequisite to the Vedantic Sadhana of Sravana-Manana-Nidhidhyasana.

Because, Sri Tiwariji has cultivated all divine virtues, selflessly served humanity, and lived the divine life, unattached to the world, he has qualified himself to Vedantic Sadhana. That is why he is able. to expound the Vedanta philosophy so ably. His vast knowledge of all systems of philosophy-Eastern and Western—he has placed at the service of seekers after Truth, in this inspiring book which every student of Vedanta should study, digest and assimilate.

May God bless the noble, illustrious author Sri Tiwariji!
May God bless the whole mankind.

10th April, 1958.

} Swami Sivananda

P. O. Shivananda Nagar.

PUBLISHERS' NOTE

The learned and saintly author, Sri R.R. Tiwariji, delivered a series of inspiring lectures on Vedanta at the Yoga-Vedanta Forest University. The lectures were so thrilling that His Holiness Sri Swami Sivanandaji Maharaj suggested that the gist of the lectures should be brought out in book-form. This book is the results.
We are confident that it will be of great use to the student of Vedanta.

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CHAPTER I.

THE NATURE OF EXISTENCE.

The means to right knowledge.

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Before examining the nature of existence, it is essential to examine the right means to right knowledge. In the six Darshans of the Hindu philosophy, this matter has been discussed at length-in each system and the following means have been considered to be the right means to the right knowledge.

1. Perception.
2. Reason.
4. Intuition.
4. Scriptures.

The view of Shanker is that reason and perception are not sufficient as means to right knowledge. They are only supple-mental. The right means to right knowledge are scriptures and intuition. Scriptures are the source of right knowledge, and through intuition, the right knowledge can be directly comprehended. Perception and reason are the means only of the sensuous knowledge. Bradley, the famous English philosopher, remarks that the sensuous curtain of knowledge is a defection and a cheat. Sence perception, in fact, does not disclose to us the real nature of existence.

At the best it gives us the display of five qualities: sound, touch, smell, taste and sight. What we call the objects, seem to be a combination of these five qualities.
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For illustration, take a piece of solid sugar. If we closely examine its nature by the help of five senses, we find that it possesses an appearance of sight visible to our eyes. If we smell it, we find that it possesses a certain smell also. If we taste. it, we find it possesses a sweet taste. If we take it in our hand, we feel its smoothy touch. If we press it in our hand, we get a cracking sound. What else than these five qualities of sight, smell, taste, touch and sound it has got? The answer is none else. It is a totality of these five qualities. We name it as sugar because of its particularized qualities. So is the case with other objects. If we look around us, we find everywhere some sight, some sound, touch, taste and smell in more or less. degree of different combinations. But nothing is beyond these five qualities. We can infer that the objective universe is nothing but the totality of these five qualities.

If we examine the psychological process in which we perceive these qualities in objects, we notice that there is no direct knowledge to us of these qualities. We perceive only sense perception of objects in our mind, by virtue of the objective consciousness. being created in our minds. What we know directly is our sense-perceptions only. We only infer the qualities and the objects outside. When an object is before us, what we see or hear is the image or vibrations thereof in our minds. Because the images and vibrations are made in complete similarity, to previous ones, we infer the existence of an object outside. When there is a table before us, the image of the table falls upon our retina, the nerves convey the image to the mind and we say that we perceive the table. The table is far away but its objective consciousness of sight is created in our mind and we feel it.

Objective consciousness of touch is not created from a far and we cannot have the knowledge of its touch from a distance. Similarly, we cannot have its taste also from a far. We can smell it if the table is made of sandal wood. We can hear its sound if it is removed. We thus notice that certain qualities affect our sense-knowledge from a distance, while certain don't. It may be because certain of our senses are open to vibration from a far while certain of our senses are not so open or it may be that certain qualities cause vibration while certain qualities do not cause vibration.

It is also interesting to note that the five senses and the five qualities are the products of the one and the same substance. Sight and eyes are the products of fire, touch and skin of air, smell and nose of the earth, sound and ear of the ether and taste and tongue of the water. This gives us the clue to the mystery that the subject and the object, the knower and the known belong to the same, one plane of existence, to the same, one level of consciousness, to the same one level of substratum, otherwise the relation of reciprocity between the senses and the qualities would not have been possible. This takes us to the conclusion that real existence behind the perceiver and the perceived, the subject and the object, the knower and the known, must be the same, otherwise the mutual relationship is not possible. There must be some entity, some real existence which forms substratum of the two. "What it is' cannot be perceived through the finite mind but only through the help of the scriptures and intuition.

The nature of existence as appears to five senses and the mind seems to be that it is constituted of the five qualities of
ROOP, RUS, SPURSH, SHABD, GANDH and that these qualities are ever changing.

Two doubts appear on minute psychological analysis about objective existence.

1. Whether or not anything really exists externally at all.
2. If anything does exist, is it the totality of the five qualities or there is something beyond the qualities.

The mind does not perceive any object directly. It perceives its sense perception caused by the senses. On this basis, Mr.
Berkeley, the English Philosopher, denied the external existence of the objects and said that sense-perception of the external objects was caused by God (cosmic mind) and not by objects existing outside. He thought that the universe was constituted of the ideas and spirits. His philosophy is known as subjective idealism

The second question arises as regard the true nature of an object, if it is considered that an object does exist outside.
We know an object as the sum total of the five qualities which are ever changing. What is that in which the change of the five qualities is perceptible. The change always implies the existence of some non-changeable principle. The wheels move on the unmovable axle, the colors change on the unchangeable back ground, The blades of a fan rotate on the fixed iron rod. So, it can be said that the real nature of an object may be non-change able Principle behind the appearance of the changeable qualities. Prof. Kant believes in this direction and thought that there was a veiled reality behind the phenomenal qualities and names it as "the thing in itself". What is this "thing in itself" in the words of Kant? What is the unchangeable principle behind the change able qualities? What is the real existence behind the phenomenal existence? These are the questions beyond an inquiry of the mind. Such existence is termed in philosophy as the Absolute existence while the phenomenal existence of qualities as relative or empirical. The phenomenal existence is termed as relative because it is perceived by the senses and is dependent upon the mind,

Take away the mind and the phenomenal existence non exists. In the deep sleep state or under coma, phenomenal existence is not felt at all. The finite mind cannot, trace and comprehend the real nature of existence. Reason and perception which are its only instruments of knowledge fail to reach the real and the Absolute of which they are the products. We have to resort to some other sources of right knowledge namely the scriptures and the Intuition or super-conscious experience.

Swami Sivanand says in his book on Vedant sutre "In the ascertainment of truth or the ultimate reality or the first causes the scriptures alone are authoritative because they are infallible, they contain the direct intuitive experiences of Rishis or Seers who attained Brahma Sakshatkara or self-realization" "Brahma is not an object of the senses. It is beyond the reach of the senses and the intellect"

The Western philosophers do not recognize the authority of the scriptures as the right means to tight knowledge. No doubt some modern philosophers have recognized intuition as the right means to right knowledge. The name of Bergson is important to be mentioned in this connection. He thought that the Absolute Reality the "Thing in itself" can be known only through intuition and not through the mind and senses which require time and space to function. He considered Reality to be beyond the temporal, spatial and causal relationship. Bergson thinks that the intellect fails to understand the Absolute, because its function is enumerative and critical. It is beyond the capacity to feel. The Absolute is only felt and experienced. And therefore only intuition leads to the knowledge of the Absolute. He calls the intuitive self as the "creative intellect". Bergson defines intuition as the enduring within-ness" of the self, as an ' intellectual sympathy'. Intuition or intuitive intellect can only be evolved in man. It is not present. Bergson lays down the method of its evolution and development. He says that man's consciousness understands the phenomena only in terms of space and time. If it is freed from this adaptation of understanding and is focused upon the "Noumenon", within, it can transcend time and space and can feel the Absolute. This method is just akin to the Indian Yogic method of meditation and "self-Inquiry". The power within, to grasp, feel and realize, develops, by meditation or introspective self-Inquiry and this is what Bergson calls intuitive power.

Swami Sivanand says "Intuition is immediate knowledge in contrast with mediate knowledge. "It is a direct supramental knowledge". There is no reasoning here. Intellect ceases to function. There is no sensation here. Intuition is beyond relativity'. Intuition is thus an inner apprehension of the reality by way of feeling and experience.

Reason and perception are no doubt great help to-wards the discernment of the Absolute. Reason can be purified by being involved in deep thinking of the reality with one pointed attention. Spinoza, Kant, and Hegel and Bradley, had a highly developed reason. Their conclusions lead us to the proximity of the Indian Sages's declarations about the truth as revealed in the scriptures.

All these philosophers made inferences through reason that the phenomenal existence is not real, that the reality is veiled and underneath. Spinoza callls the reality "a substance" and the phenomena an illusion. He declares "Abandon the mode and the attribute and merge the soul in the substance. By the word "Mode", Spinoza meant "Form", Kant also inferred that a transcendental Reality exists behind the phenomena and he terms it as "a thing in itself". He says that the Reality transcends the subject and object existence. Hegel also reached "the Absoluted idea". He says that the pairs of opposites found in the phenomena have identical existence in the Absolute idea. His "Absolute idea" is constituted through the process of combination of the opposite entities resulting in synthesis.

The Western Philosophers have by the help of reason and perception reached the vicinity of the Real Existence, yet they have not been able to describe the nature of the Absolute reality, its relationship with the phenomena and many other problems related thereto in a very satisfactory way. Some philosophers declare boldly that the Absolute is unknowable'.

Even the intuition of Bergson could not throw much light on the onto-logical problems. Thus, one has to take recourse to the scriptures of the Indian sages, who obtained knowledge through direct intuitive experience i. e. by Brahma Sakshatkar or Self-Realisation.

CHAPTER II.

THE ABSOLUTE AND RELATIVE EXISTENCE.

The Vedant philosophy as dealt in the scriptures is the exposition of the nature of the ultimate reality which it declares to be the Brahm. The Vedant philosophy not merely gives us the Knowledge of the real but also prescribes the method to obtain direct realisation thereof. There are three main methods (Sadhana) 1. Shravan (Hearing), 2. Manan (thinking), 3. Nidhya san (meditation). Shravan is the hearing or studying of the philosophy. Manan is the thinking and inquiring of the philosophical maxims. Nidhyasan is the constant and profound meditation on the Brahm.

According to Vedant philosophy, there are two main categories of existence (1) The Absolute existence (Parmarthicsata and (2) the Relative existence (Vybhaharic Sata)

The Absolute existence is infinite, eternal, omnipresent, omniscient, pure consciousness and bliss. Vedant describes as the first cause or causeless cause, the light of lights and the glory of the glories. It is beyond time and space unconditioned and unlimited. It is immanent as well as transcendental. Its integrality is not lost by the emergence of the infinite finities in the relative existence. It is formless and attribute less.

NATURE OF THE RELATIVE.

The relative existence is constituted of all the phenomena what we know through the five senses and the mind and what we call matter or the object, it is considered as enert and insentient limited by time and space, ever changing, full of forms and qualities.

The two categories are not apart from each other. The relative is poised upon the absolute as the carving is done in the stone or waves arise in the water or ornaments are made of gold The thing existing is only one and is the unchanging absolute reality, the other is only a sort of projection in forms and qualities over it in an illusory way, evading the knowledge of the true nature of the thing as existing. The absolute existence is, therefore, real. While the relative existence is unreal and illusory. To correctly understand and appreciate the true nature of the two categories and their mutual relationship, the Vedant has resorted to an unsurpassable analogy which has stood the test of times and is considered the best to explain the two. The analogy is that of the rope and snake. In darkness, we sometimes take a rope to be a snake and are startled. When the light. is brought forth, we see the rope as a rope and not as a snake.
What is this phenomenon? Was not the snake projected or superimposed upon the rope because of the darkness?

Vedant describes the relative existence of the material universe like a snake superimposed on a rope of the absolute existence. in darkness. The following important deductions of this flow from this wonderful analogy.

1. The snake appears exactly as the rope is.
2. The appearance of the snake is not apart or ulterior to the rope.
3. The snake appears in the rope and not vice-versa.
4. The cause of the snake is not the rope but the darkness.
5. The snake is only a superimposition and an illusion on: the real existence of the rope.

These five deductions give a very correct understanding of the forum existence, their relationship, their nature and cause of the relative existence.

The forum of the relative existence is the absolute existence because the snake appears exactly in the form and space as the rope has taken. The relative existence is not apart or ulterior to the Absolute as the snake does not appear apart from the rope. The relative existence appears in the Absolute and not the Absolute in the phenomenal existence just as snake

appears in the rope and not that the rope appears in the snake. The basis and substratum is the Absolute and not the phenomena. As the cause of the appearance of snake is darkness and not the rope so Ignorance or Avidya is the cause of the phenomena and not the Absolute. As the snake is superimposed upon the rope so the phenomena is superimposed on the absolute The existence of the snake is only illusory and unreal, so is the phenomena of relative existence unreal and illusory.

When a candle is brought, the rope appears as rope, and snake's appearance is dissolved as mere illusion. So when Avidya or ignorance is removed, by knowledge, the Absolute appears and the relative phenomenal existence disappears as a mere illusion.

The relationship between the absolute and relative existence as known as Vivartvad in Vedant terminology. Vivartvad means the phenomenon of superimposition without the relationship of cause and effect. Superimposition does not connotate any real relationship between the superimposing and the superimposed. The object superimposed is unreal and so must be the relationship between the two.

The Sankhya philosophy laid down that an effect always existed in a latent form in its cause, that the evolution was the passing of the potential into the actual. If the Absolute existence is considered to be the cause of the phenomena, it must possess in a latent form the imperfection of the phenomena-the form, the attribute, the changeability, the decay and death etc. The Absolute existence is beyond all imperfection, as the Scriptures state. Therefore, it could not be the cause of phenomena. The vivartvad beautifully explains the relationship of the two categories. Just as the rope is not affected by the (Doshas) imperfection of the illusory snake, so also the Absolute is not affected by the superimposed world of forms and imperfections.

Vedant philosophy is non-dualistic and expounds the ultimate reality of only one Absolute Bhahm. Its non-dnalistic approach is perfectly maintained by the theory of vivartved. The relative existence by way of superimposition or

projection does not constitute any new independent existence. It is a projection in the Absolute. It is only an illusory appearance on the Absolute. It is not real and does not affect the non-dual unity of the Absolute.

The relative existence is diverse, fragmentized and of manifold varieties. It is full of finitudes, full of different forms. Yet because it is only a projection and an illusory appearance, it cannot take away the cosmic unity of the Absolute or its infinity or eternity. In dream, we see a variety of things, a variety of forms and a variety of experiences, yet the non-dualistic existence of the mind in which the different phenomena are projected, is not lost at all. Thus, the vivartvad explains the unity in diversity and diversity in unity. It explains the finitudes in infinity and infinity in finitudes. It explains the integrality of the Absolute Brahm and fragmentation of the phenomena into one cosmic unit. It explains the transcendental as well as the immanent aspects of the Absolute.

CATEGORIES.

The Sankhya philosophy could not unite the two seemly dissimilar entities — the consciousness (Purush) and the insentient phenomena (Prakriti). Their relations could not be satisfactorily explained. How the proximity of the Purush can lead the Prikriti towards evolution, how the conscious Purush and insentient Prikriti can have proximity at all and how the non-intelligent Buddhi can reflect the Purusha, were the problems which could not be solved by the sankhya.
The credit goes to the Vivartvad of the Vedant to satisfactorily explain the two categories of existence and knitting the two into one web of non-dual unit.

The scriptures declare: -

"Sarv khalivandam Brahm" (All this indeed, is Brahma) This statement, also, establishes the doctrine of Vivartvad. This declaration makes it manifest that the phenomenal existence of objects is not different and apart from the Absolute, -the Brahm. It is superimposed on the Brahm. This Absolute Brahm

is not separate or away from the manifested universe and therefore everything is Brahm.

CHAPTER III.

Maya (delusion).

The Vedant scriptures state that as darkness is the cause of the appearance of a snake in a rope, so Maya (Delusion) is the cause of the appearance of the phenomenal existence in the Absolute. The phenomenal existence is not real but only an appearance. The reality is veiled by Maya. The examination of Maya thus becomes important. Several questions arise. What is Maya? What are its constituents? What are its functions? What relations does it possess with the Absolute reality and the phenomenal existence, and what is its cause?

WHAT IS MAYA?

The Vedant scriptures state that Maya is a mysterious power of the Absolute (Brahman). It has many names. It is called Brahm-Shakti, Avidya, Prikriti etc. It is neither real nor unreal. It is neither existent nor non-existent. Its nature is described by the scriptures as Anuvarchneya i. e. indescribable. It is real and existent to those who are its victims and under its delusion and do not perceive the Absolute Reality. It is unreal and non-existent to those who are disillusioned and perceive the Reality as it exists. Maya is twofold; Vidya (Knowledge), and Avidya (ignorance). Vidya is the adjunct of Ishwar, while Avidya is the adjunct of jiva.

The word "Vidya" means right knowledge and Avidya means "no right Knowledge" namely deluded knowledge. In short "to be removed from the knowledge of the Reality, to be involved in contrary deluded knowledge and to forget one's real nature" is Avidya.

FUNCTIONS.

The existence of Maya is phenomenal. It exists so long as it functions and therefore it is said to have merely a functional existence. Its functional existence lies in the delusion-creating process by screening the reality and superimposing the unreals.

It is a distorting power engaged in diversification, finitizing, fragmentizing., limiting and disfiguring the reality. It creates manifoldness out of one homogeneous being. It creates countless forms, qualities and attributes out of the one formless. Its sphere of activity is boundless and infinite and affects everything in the Universe excepting the Absolute. Describing the scope of Maya, Swami Siva Nand says "All individuals right from the supreme Ishwar down to the insignificant creatures are within the boundaries of Maya". It is a power which knows no bounds and no limitation. Its projected phenomenal existence is infinite and unlimited. Yet as it is all an appearance, it is destroyed by one stroke of revelation of the Absolute reality. It plays like a magician. Its creation is by way of projection. It projects out of delusion. Its projections tumble down, the moment the delusion is destroyed.

There is an interesting story to illustrate how Maya acts without any support and how its actions constitute a hallow empty nothingness.

Rana Raj Singh of Udaipur was sitting in his Darbar A magician arrived and he begged the Rana for permission to display some miraculous feats. The Rana agreed. The magician threw. a thin cotton thread into the sky. The thread went up and, remained hanging without any support. The magician said to the Rana that his thread had reached the Yaksh Lok (The Kingdom of Yaksha) that the Yaksh King was coming down to fight with him with a huge army, and so he was going up to fight with the Yaksh. Saying so, he climbed up the thin thread into the sky and disappeared. After a short while the war tumults began: to sound and a huge battle-cry started. The sound of percing and cutting was heard. The hands, the feet’s and the body of the magician fell down. The wife of the magician came running towards the fallen body and began to weep. She begged the King to get a pyre of wood to

enable her to burn her-self with the body of her husband. The pyre was arranged and the wife of the magician got herself burnt along with the body of her husband. Shortly after, the magician came down along the thread. He bowed low at the feet of the Rana and inquired about her wife. The Rana narrated the whole episode but he did not believe. He called loudly the name of his wife. Strangely the wife came out. of the apartment of the Rana.

The nature of Maya's actions is alike the nature of the feats of the magician. Her acts have no support like the thread hanging from the mid-sky. Upon the soupportless thread was. enacted the curious display of the magician. The battle, the defeat and the death of the magician were all magical feats. The wife burnt herself to death. But both the husband and wife were alive in fact. Nothing happened. The display was a mere illusion. So are acts of Avidya. There is birth, decay, death, change. formation and deformation and such a vast phenomenal trans formation. But in fact, nothing happens. All is an illusory appearance. Only the Absolute exists in all its Eternal, magestic glory. The appearances are created out of delusion.

Functions of Avidya.

Avidya is said to function with its two sub-forces namely: 1. Avaran Shakti (the Veiling power), 2. Vikshap Shakti (the distracting power), The two sub-forces act simultaneously. The Avaran Sakti veils the Absolute and the Vikshap Sakti projects the phenomena. The Phenomena as projected falls into two categories, (i) Sentient and (ii) insentient. In the Sentient creation, we find men, animals and other living creatures. In the insentient, we find the enert matter.

Constituents of Maya.

Maya is constituted of three gunas (Qualities), known as 1. Sattwa (Knowledge) 2. Rajas (Activity) 3. Tamas (Interia). It is termed as Triguenatmak (composed of three gunas. It has two divisions. The higher and the lower. The higher is known as Avyakat, Para and Akshar. The lower is known as Vyakt, Apara and Kshara Tamoguna is darkness and inertia,

Rajoguna is passion and activity, Sattwa Guna is divine light and knowledge. Sattwa Guna reveals the Knowledge, while Tamo-guna veils it and Rajoguna agitates activity and passion. Rajoguna and Tamoguna are the dark and negative forces of Maya, while sattwa is the divine revealing force. As the two gunas of Rajas and Tamas act against the Sattwa, they have a dominating position over it. Avidya creates the duality of subject and object, the Knower and Known by drawing a double curtain one within and one without. The knower is not able to perceive the reality either within or without and therefore considers himself apart from the objects. Ignorance as to self within is called Moola Avidya, while ignorance as regards the object is called Toola Avidya.

The gunas have a manifested and an unmanifested state. When they are unmanifested, they are considered to be in a state of poise. When they intermingle with one another, they become manifested. Maya, in unmanifested pure form, is considered higher and in the manifested form as lower. The reason being that in the unmanifested pure form, it is in a state of poise and unchangeability existing in a casual and potential state on the Absolute. The Absolute is without any super-imposition and veiling, but in its innate glorious state. Maya's existence in the unmanifested state is merely nominal. Hence Maya is named as Akahar, i. e. nonchangeable. Akshar is also a name for the supporting point in the Absolute The supporting point is also known as Kutasth. When the Maya is in an unmanifested and Potential state, the Absolute and Maya can hardly be diffentiated and it is why the name of Akshar has been assigned, sometime to the Absolute and sometime to Maya.

The manifested Maya is called lower because it is always changeable, and transitory. It is the changing, phenomenal and relative existence of changing forms and attributes. The relation between the two is that of cause and effect. The higher one is the cause of the lower. The unmanifested one is the causal state of Maya, while the manifested one is the phenomenal physical state.

The manifested Maya is formed of 23 by products. 1. Mahat Buddhi, (Cosmic intelligence). 2. Ahankar (ego or the self-arrogating principle.) 3. The five Tan

Mantras (The sedimentary principles of (a) sound, (b) touch, (c) form or sight (d) taste (e) smell) 4. Manas (Mind.) 5. The five organs of perception. 6. The five organs of actions. 7. The five pranas (vital elements.)

Delusion envelops the whole manifestation of 23 by products. The three qualities infiltrate the by-products in or more or less degree the Three qualities work by mutual suppression, The function of Tamas is mainly to veil knowledge, of Sattawo to reveal it, and the Rajas to activitise. The layer of infiltration of the three gunas and their mutual suppression vary in the 23 byproducts

In the summer the whole earth is partched up with heat, There is no trace of any vegetation, seed etc. As the rains come down, the seeds sprout and emerge into plants. The seeds are in an unmanifested state (Avyakta) before the rains. Even so the relative phenomenal world remains first in an un-manifested state and then it begins to manifest by the disturbance of the three gunas forming the 23 by-products. Buddhi, Ahankar and (mind) with its support, -the Absolute, -constitute the knower, the seer and the subject, while the gross elements with its support, -the Absolute, -constitute the objective existence. The Sattwo guna forms the mental, the Rajas, the vital and the Tamas, the physical planes of existence. In the man and animal creation, the Sattwo and Rajas dominate the Tamas, while in the in-animate creation, the Tamas dominates the Sattwa and Rajas, Sattwa and Rajas, in inanimate creation, are ever in the sleeping state of Shushuptr.

The last but intricate question about Maya as to its relation with the Absolute and as to its cause should be examined from two standpoints that of the Absolute and the relative. The question is often raised in what way, “Maya is considered the power of the Absolute".

From the stand, point of the Absolute, Maya is never acclaimed to have any existence, what to say of its relationship with the Absolute. The Vedant scriptures have stated in clear terms "EKAMEVA ADVITEEYAM" i. e. only one non-dual Absolute exists. Yet we find in the scriptures that Maya is stated to be the Power of the Bhaman-the Absolute. This is so only from

relative stand point to explain away the delusion of the deluded persons. Avidya is brought forward as a functional entity working by the side of the Absolute to explain the dynamic aspect of the existence in which the deluded are sunk and have forgotten the real nature of the existence. So long as one is under the clutches of Avidya, one cannot be resiled to the position that the phenomenal existence is unreal. It is a hard reality to him. Therefore, the scriptures have taken recourse to the existence of Avidya just to explain away to the deluded the cause of the phenomena in order to bring them around to understand the Reality. The deluded, who only perceive the phenomenal existence as the only tangible hard fact, cannot grasp the Reality till they are told about the existence of some force as to the cause of the distorted perceptions by way of a make-belief. This force is stated to be the power of the Absolute in view of establishing the non-dualistic propoundation of the Absolute. In this way from the relative stand-point Maya's existence is vouchsafed with some ulterior view in hand just to extricate the deluded from the mire of delusion.

From the relative stand-point when the existence of Maya is acclaimed, its relationship with the Absolute is that of the supported, and the support, the super- imposition and the base. In the rope and snake analogy, the snake is supported upon the rope.
The support of the snake is the rope. The snake is a superim position in the rope So Maya and its realm of the relative existence is super-imposed upon the substratum and support of the Absolute. The Absolute is immanent in the vast demain of Maya, yet it is transcendental and not affected by its domain. The relationship is not that of cause and effect.

Even the propoundation of the Absolute Reality stands in the relative existence. The Absolute is beyond expression and words. Its knowledge is brought forward just to counteract, the deluded knowledge. In a way, both right knowledge and deluded knowledge, are of one category and both are unreal from the Absolute standpoint, because they are part of the thought consciousness and a by-product of Maya itself. Maya is twofold: Vidya and Avida. Vidya's quality of Sattwa reveals right knowledge. It is a positive force. Avidya's Rajas and Tamas qualities veil the right knowledge by illusory

projections and they are of the negative force. The declarations of the scriptures setting on foot the Sattwa quality in man, counteract, as a positive force of knowledge, against the dark negative forces of Rajas and Tamas. Nescience, delusion, egoism, disharmony etc. are the negative forces of Avidya, while enlightenment, poise, harmony and right knowledge are the positive forces of Vidya. The positive forces of Sattwa are dominated by the double forces of Rajas and Tamas. The declarations of the scripture render a great help to the growth of the Sattvic element in man. Both forces, positive and negative, are unreal. They play against each other in the relative existence. The Sattwa after annihilating the Rajas and Tamas and opening the door for the realisation of the Reality, also subsides like the fire subsiding after burning the fuel. The Absolute remains standing as ever before beyond the three qualities in a pure state of Being against the dynamic phenomenal activities of the three gunas formed out of complete delusion by its side.

The cause of Maya.

The query as to the cause of Maya (delusion) is misleading. When Maya is a mere delusion and unreal, how can there be a cause thereof. Scriptures state that it is eternal in the sense that it is a priori in existence. When we get over a delusion, we feel it existed before and earlier in time. Till we are in delusion, we cannot feel it even as of a priori existence. We see a coin in a dream, can we investigate its origin or will we try to investigate its origin. The answer is no. Similarly, when Maya is a delusion, investigation as ito ts cause is fruitless.

When we add some numbers, and a mistake occurs in the addition, we are not able to know of it, till someone points it out to us. When we correct the mistake, we do not feel interested in seeking its cause. Similar is the case with the cause of Maya Those who are deluded by it, they are unable to know of it. Those who have passed out of delusion, do not care for its origin as they find that Maya itself did not exist in the three periods of time and its existence was brought forth just to make them understand and realize the Absolute Reality.

CHAPTER IV

the Nature of the self

We are all aware of our identity, as a conscious being but few of us understand the real nature of the self, because of the great complexity of our being. Our being has different states (Avasthas) different bodies, different sheaths and different planes of consciousness. The real nature of the self is covered therewith. It is therefore necessary for the discovery of the real self to understand them in their right perspective.

Our being has three states!-
(1) Waking
(2) Dreaming.
(3) Deep sleep.

In the waking state, we are aware of our physical body, of our subjective entity and the objects surrounding us. We have a power of direction over the body, and the organs of senses and actions, we have cosnition, willing and feeling. In the dreaming state, the position differs. We lose awareness of the physical body and of the powers of direction over it and the senses. We also lose awareness of the subjective entity of the waking state and the objects thereof. we are introduced to a new subjective entity of the dreaming state and to its objects. We are aware of the changed subjective entity of the dreaming state and the objects thereof.

In the deep sleep state, still greater transformation takes place. We lose awareness of everything of the waking and of the dreaming state. We have only the awareness of the absence of everything. This examination discloses to us that the subjective and objective entities of the three states are transformed. The deep-sleep state has no subjective or objective entity. The question arises what is the self within these states? In order to trace the self in the three states, it is necessary to search for the common element in them. It seems that the first two states have awareness of something of the subject

and of the object and the third state has awareness of the absence of the subject and object. The common element is "pure awareness". This seems to be the essential part of the self. The essential part or the nature of a thing is that quality which ever exists in the thing and the thing cannot exist without it like the blackness in the coal or heat in the fire. The blackness of the coal or heat of the fire cannot be separated therefrom If separated, they will cease to exist. If we put water on the fire to cool the heat, the fire itself shall extinguish. Such being the case, the quality ever remaining with the self in the three states is the 'pure awareness'. This is the common element in all the three states. The subjective or objective entity or the absence thereof are not the common and essential parts of the self, because they are dropped in one state or another while pure awareness exists in all the states. It cannot be presumed that the self also changes with the states, because we have the experience of the continuity of the same self in all the three states. When we wake up in the morning, we do not feel that we are different from the one we went to sleep. Pure awareness is an attribute of consciousness. Thus it can be concluded that our real self, which exists in all the three states is pure consciousness and its nature is "pure awareness". The there illusory little selves, constituted by the self-awareness of the waking, the dreaming, and by the awareness of the absence of everything of the deep sleep state, are not our real self, because all these three little selves undergo transformation by the changing of the states. The waking self is different from the dreaming self. The two are not identical, A king becomes a pauper in a dream. An advocate becomes a doctor. An old man becomes a boy. In the deep sleep, the identity of both the waking and dreaming self is lost altogether. So these three little illusory selves envisage such a contradictory nature against, one another, that it is difficult to admit that they can be our real self. The real self must be of an unchanging, static and of a homogenous type. The contradictory nature of the three selves imply the existence of one unifying self which is not different from the Absolute. A question arises what is the relation of the real self with the three states and the illusory selves. The real self as pure consciousness penetrates the three states. It is immanent in them, yet transcends them, because by its very nature of being conscious, it cannot be mixed up with the non-conscious elements of the three states. The three states have only a functional existence. The working state functions as

cognizing, willing and feeling in the duality of subject and object. The dreaming state functions in the projecting of the impression of the waking mind by creating the duality of dreaming subject and object. The deep sleep state functions in the negative ideation of the absence of existence. But the center and seat of the functioning of all these three states is the real self. The awareness of the real self filtrates every part of the states. The real self is not dormant in the states.
It is the living entity. It lights up, in the deep sleep state, even the ignorance by its presence. It lights up the duality of subject and object in the dreaming and waking states. The illusory waking self is an imposition on the real self. The awareness, adjuncted with the idea of "I ness" and "mine" is the waking self or ego. The awareness, shorn of the idea of "I-ness and "mine", is the real.

It is also important to note here that the waking self of the 'I' appearing in the waking state is an "I thought". We are not able to cognize it as a thought because it appears with certain: fixity like the appearance of fixity of a circle formed by the revolving blades of a fan. The fact that the 'I' of the waking state is. only an 'I thought' becomes still clearer to us, if we cease to think or suspend thinking. The very moment, we cease to think, we do not feel the existence of "I" as a separate entity different from. you and others. The "I thought" is also suppressed under a coma, With the disappearance of the "I thought", all thoughts and idea-consciousness also totally disappear. This "I thought" is the primary thought upon which the whole subjective world of a person is projected. The study of "I thought" is very important to understand and discern the real "I (Ahm)"

The "I" of the waking state is termed as Vishwa and of the dreaming state as Tejas and of the deep sleep state (in the: suppressed form) as Prajya. These three little"f" are different. from one another yet we do not lose the continuity of the experience of the "I". The experiences of the whole life are knitted together in one thread of this real "I". The reason is that the real "T" (Ahm) is always continuing, although the little three: "I" change. This real "I" gives and imparts continuity to the: idea of the self and to our experiences. This real "I" (Ahm) is different from the "I thought". It is pure consciousness, not made up

of the "Idea-consciousness". This is termed as "Kutastha" and denotes the "Ahm" of the Mahavakya "Ahm Brahmas-mi" i. e. "I (the Kulasth) am Brahman".

The matter is examined from another perspective that of the ultimate seer. The ultimate seer is our real self. There is always a difference between the Seer and the seen, the knower and the known, and the subject and the object. The seen is always different from the seer. When we see a table, the table is different from us. The self is always different from the non-self. Whatever is seen, known, and cognized, is different from the Knower and the Seer, We see our body, therefore body is the object and we are the seer. It is different from "I". We say our mind is not calm. We say our mind is disturbed. We find that the mind and its functions are observed and cognized by us. Therefore, they must be different from "I". We also say that we are not able to decide a particular matter. Decision is the quality of our intellect and we thus also cognize the intellect.
The intellect therefore must be different from "I". We also experience the unconscious state of the deep sleep, because we say on awakening, that we had no consciousness but only forgetfulness. Therefore "I" must be different from the ignorance (Avidya) the cause of forgetfulness. In this way we can discern ourselves, our real self as a Seer and knower and as a subject, as distinct from the seen, known and the nonself (object). Our real self is not the body, the mind and the ignorance (Avidya). We are the ultimate seer the pure consciousness absolute.

There is another important yukti known as Neti to discern the real nature of our self. It is also called Apavadyukti. It is the sublation and negation of the three bodies and five sheaths through Neti and Neti (not this, not this) doctrine. In order to apply this Yukti, it is necessary to understand the three bodies and the five sheaths which have enveloped the self (Ahm). It is also necessary to understand Anyonya Adhyasa (mutual superimpotion.)

The three bodies:-There are three bodies:—(1) Physical body. (2) Subtle body. (3) Causal body. The first is the gross body which is visible to every man. It is composed of the five elements, earth, water, fire, air and space.

The subtle body is invisible and is inside the gross body. It is made of 19 Tattwas viz, five Jnana Indria (organs of knowledge) five Karma Indria (organs of actions), five Pranas (vital airs) mind, intellect, ego and subconsciousness. This is called subtle as it is composed of the subtle elements which are in the form of impression. It is the enjoyer of pain and pleasure. It is the doer of actions in the physical body. This subtle body does not dissolve with the death of man. It leaves the gross body and takes another birth according to past actions. The causal body is the seed of both subtle and gross body. It is merged in the subtle body and also departs with it after the death of man. The causal body is composed of ignorance. From Avidya is born Aviveka (non-discrimination), from Aviveka is born intellect, from intellect is born egoism, from egoism is born mind and from mind, the desires and from desires both the subtle and gross bodies. In this way the causal body is the seed and the root of the two bodies.

There are five sheaths (koshas) which have enveloped the real "Ahm" or Atma. They overlap the three bodies. They are Annamaya, Pranmaya, Manomaya, Vijnanmaya and Anandmaya koshas. Annamaya kosha is the food sheath. It is the gross body itself. Pranmaya kosha is the vital sheath. It is composed of five pranas and five Gyan Indriyas. This sheath does the inhalation, exhalation, excretion of faces and urine, circulation of blood, deglutition and swallowing of food, digestion, belching, hiccough and vomiting etc. In short, this sheath is the motor power for the working and keeping of the gross body in a fit condition and causing the death by separating the gross from the subtle body. This is a part of the subtle body. This sheath is the generator of the thoughts and of the vibrations of the mind. This sheath is mixed up with the mental sheath on the surface, but it is ignorant, in itself and full of obscure desires. But be. neath its surface, it is wide, vast, strong capable of all powers, knowledge and bliss. It is without ego. It is the projection of all powerful Maya Shakti and is part of the cosmic force. Manomaya Kosha is the mental sheath. It consists of the mind and the chitta, (the subconscious mind) and five Jnanendria (sense organs). Cognition, willing and feeling are its important function. Vignanmaya kosha is the intellectual sheath. It consists of the Intellect and the ego. Its important function is decision and understanding. Anandamaya kosha is the bliss-

sheath. It is composed of the vritti called Priya, Moda and Pra-moda and is enveloped by ignorance a sort of negative ideation of non-existence. This sheath forms part of the causal body.

Anyonya Adhyasa:- It is the relationship between the sheaths and the Atma (Ahm). This relationship is that of mutual superimpositions. The attributes of the five sheaths are superimposed on the Atma by wrong identification. In fact, these attributes never exist in Atma. The main attributes of the five Sheaths are death, decay, change, pain and pleasure. These attributes falsely appear as part of the Atma itself. The attributes of the Pure Atma such as Existence, consciousness and bliss are reflected in the sheaths. Thus, there is a mutual imposition of each other's attributes on one another. This relationship is called Anyonya-Adhyasa. The superimposition of the attributes of the five sheaths on the Atma, is just like the superimposition of a snake on a rope. The rope is always a rope but due to darkness it appears to be a snake. So, on account of delusion, the attributes of the five sheaths falsely appear on the Atma.

Elimination of non-self: — After understanding the three bodies, five sheaths and the phenomenon of mutual superimposition of the bodies and the sheaths on the Atma, it is possible to transcend the bodies and the sheaths by a process of elimination of the non-essential elements from the self—the "Atma". The self (Atma) is a conscious entity. The physical body and the Annamaya sheath are Joda (inert). The Atma has no parts and is not finite, but the physical body and the Annamaya sheath have parts and are finite. The Atma is time-less, endless, eternal and all pervading, but these qualities are lacking in the physical body. Therefore, the self is different from the physical body.

The Prannamaya Kosha is also not Atma as it is also Jada (inert), unconscious and has a beginning and an end. It cannot welcome a man when it is functioning in sleep. The Atma is also different from the Manomaya Kosha, and the subtle body. They are also inert. They are finite. They change and perish. They are fed by ideas and thoughts. When ideas and thoughts cease to function, where is the mind?

The "Atma" is also different from Vijnanmaya Kosha. The Vijnanmaya kosha is also inert. It borrows the light from some-other source. It is also finite and has an end.

The Anandamaya kosha and the causal body are also not the Atma. They are the products of Avidya (ignorance). The Atma is light and knowledge. They have an end and are also inert. They perish when knowledge dawns. There is no knowledge of the Atma in deep sleep and therefore they cannot be considered as the Atma which is knowledge Absolute.

The reason why an individual feels the attribution of the five sheaths in himself is due to the phenomenon of Anonya-Adhayas (super-imposition). In all the three bodies and the five sheaths, the Atma is all pervading like butter in the milk. As we take out butter by churning the milk, so we can trace the Atma within all these sheaths by a process of deep self-inquiry or by meditation or by introverting the mind within or by a process of conscious self-elimination. The understanding of the phenomenon of mutual superimposition is very important in discerning our own "Atma" within as quite distinct and apart from the sheaths. The attributes of the sheaths do not really exist in "the Atma". They have only a false appearance which can be negatived by a. sharp intellect.

"Ahm Brahmasmi": - When the real "Ahm" i. e. Atma is known through the above yuktis and sadhans, the meditation on the mahavakya "Ahm Brahmasmi" can easily be done. The "Ahm" is expanded and when its identity with the "Brahma" is fully established beyond any doubt, one feels the Absolute-, Pure, consciousness, -indivisible, non-dualistic, Blissful, eternal and submerged in the infinite beautitude. The names and forms appear as illusory, and unreal. The self is felt as Asti, Bhati and Priya in all the visible objects. The Mahavakya "Sarva Khalvandan Brahm (All indeed in Brahmam) is fully realized.

In the words of the holy sage Sivanand, the realisation downs as "Nothing exists,

Nothing belongs to me,
I am neither body, nor mind
The Immortal self I am".

Here an important question arises as to the technique of meditation on the Absolute. The Absolute is formless, attribute less and inexpressible in words, "How to meditate on it" has always engaged the attention of the sages.

We get knowledge of things in two ways- (1) through the senses, (2) through a sort of direct identity with the thing itself leaving aside the senses. For example, we know hunger by a sort of identity with it and so is the case with other emotions. No sense organ helps us in understanding the self because it has no form. The sense organs are help to us only for the knowledge of objects. which have forms, but not for those which are formless. The self is formless. We can only know it by feeling a sort of identity with it. It looks rather ridiculous to say that we have to know the self by a sort of identity with it, as if we have the identity with something non-self. But this is a truism which is revealed to us only when we are actually in identity with our true self. Only a person who has awakened from the dream, can feel his identity with the waking self and not during his dream.

This way of knowledge of the Absolute, determines the method of meditation. Therefore, our meditation of the Absolute Self should proceed on such a way that we are able to feel our identity with it. Meditation is the focusing of the attention towards the object of meditation in a single thought wave. "How and cruse to fix the thought in meditation of the Absolute Self" is the crux. of the problem. It is here that we find our way choked up. We require some light to guide us. In a dark night fall, strewn with dark gloom all around, when we do not find our way, we have to find out some beacon light. Similarly on the path of meditation of the Absolute self, we have to discover some beacon-light for our guidance.

Attention is the motor-power of our meditation. Where-from. does the attention arise? Is not attention dependent upon our own self-awareness? Is

not the source of attention self-aware. ness? Let this self-awareness be our beacon-light on the path of meditation of the Absolute self. Let us firmly catch hold of our self-awareness, totally stopping the oscillation of the mind, and enquire into its source. Naturally we have to proceed inwardly withdrawing from all the senses. We have to focus our attention on the source of our awareness to the innermost last layer of consciousness. In this process, we have to sink within from the whirling of the surface duality of "subject and object" and reach the last core of our self-awareness. There we begin to feel our identity with the Absolute self in all dumbness, Immutability and steeped silence. Constant merging of one's self-awareness to its source is the way to the meditation of the Absolute self. Such process of meditation is in itself, self-intuition, is in possession of truth and not in search of truth. It is a Truth vision and Truth feeling.

The disjuncted "Pure Awareness “is our Absolute self. It is present in all the states. The waking state is all knowing because of the presence of this disjuncted, Pure Awareness. This Awareness itself, when associated with the AntahKaran and the senses, becomes adjuncted and is entangled in the physical consciousness of duality and forms. In the outward flight, it loses knowledge of itself and is caught up in the whirlpool of objective consciousness. It gets kicks and knocks and returns to inward flight to know itself, or to save itself. It soon feels disjuncted because the adjuncts were only a creation in delusion. How could the Awareness-consciousness could be either caught up or be adjuncted with anything which is non-Awareness or non-consciousness. This mystery is revealed when one takes to meditation of the Absolute self. The notion of the very self implies that besides the stream of psychological events, e. g. thoughts, desires, etc. there is a further entity, an awareness through which they pass. This awareness is a continuing thing, coloured no doubt by the character of psychological contents which pass through it in the formation of an ego, and endures through all the changes. This continuing pure awareness constitutes the thread of the individuals three incongruous states. It is like a river, which remains the same river between slow or fast running’s, between steep and narrow banks, between marshy and labelled lands. It is like the thread of a necklace, along which are strung the beads of our states. It is this awareness

which binds our diversified activities, moods and thoughts together into a whole.

In conclusion, it can be said that the nature of our self is "Pure Awareness", "unconditioned and unqualified Awareness". Awareness always implies "Existence", How can be awareness without being existing? So, awareness and existence are one and the same thing. Non-dual unconditioned Awareness is all harmony and peace. So, it is also blissful. Thus, the real nature of the self is Awareness, Existence and Bliss.

CHAPTER V.

The Planes of consciousness

It is difficult to define consciousness in a comprehensive manner. For the common people, consciousness is generally meant to denote the mental state of awareness, with power of voluntary actions. It is an off-shoot of the mind. Where there is no mind, there is no consciousness. It is also an off-shoot of life. Where there is no life, there is no consciousness. Where there is no power of voluntary action noticeable, there is no consciousness. So, the determining factors of the so-called consciousness are: —
(1) The life i. e. the vital flux,
(2) The mind, and
(3) Power of voluntary action.

It is only an analysis of the surface consciousness which is called physical consciousness, because it operates through the physical body and the physical senses. Underneath it, are different layers of consciousness, which are not so apparently noticeable as the physical consciousness. There are two layers and the bottom. The two layers are: -
(1) Astral consciousness, &
(2) Prajna consciousness,

The bottom, on which the three layers are supported, is the basic consciousness, known as transcendental or super-consciousness, because of its distinctive features and stuff from the other three. The basic consciousness is in reality the true consciousness, in the real meaning of the word because its stuff is pure consciousness; It is Absolute. unconditional, eternal, infinite, unchanging and unsupported. Its nature is Sat-Chit-Anand (Existence, awareness and bliss) How is it revealed? It is revealed by withdrawing oneself from the senses, the mind and the physical and causal body. This withdrawal is allowed by constant meditation or self-enquiry. It penetrates the three upper layers and yet transcends them. It, absorbs all of them. The nature and stuff of the other three consciousness is almost the same with a little variation in the case of Prajna consciousness. The three consciousness, physical astral and Prajna are all overlapping, so when one functions, the other is covered over and is defunct. This is the reason why a man experiences one state of consciousness at a time, although the three exist all along. The stuff of these three consciousness is not the pure consciousness like that of the transcendental consciousness. Their stuff is the idea-consciousness. The idea-consciousness is a flow of ideas. In other words, it is a mentation or ideation either in a positive or negative aspect. The physical and astral consciousness are specimens of a positive ideation of existence, while the prajna consciousness is a negative ideation of non-existence. All the three are transitory, they are in fact the lower relative states of consciousness.

The vast majority of people are aware only of the physical consciousness, but not the astral or prajna consciousness, and the least: that of the transcendental one. The dreaming consciousness is not the same as the astral one and the Prajna is not the same as deep sleep consciousness. The dreaming and deep sleep are enforced upon us, while the astral and prajna are to be consciously unfolded within us, by taking to Yoga Sadhanas.

The astral consciousness is experienced when a person transcends the physical consciousness by withdrawing the mind from: the external senses and resting it in the astral body. There he can meet the astral entities and achieve many psychic powers.

The Prajna consciousness is experienced by withdrawing the self both from the physical and theastral bodies. Here the consciousness can be expanded and touch the very brink of the transcendental consciousness, so much so that one can have glimpses thereof. It is different from the deep-sleep consciousness, in so far as it breaks an opening in thereil of ignorance by conscious efforts to transcend astral body. Transcending by conscious effort, the astral body, is not the same as the involuntary suspension of the astral body. In the former case, by force of conscious effort, one is able to experience the prajna consciousness by breaking through the negative ideation of Avidya, while in the latter case, it is not so possible because it lacks conscious and voluntary action. The negative ideation in the deep sleep and lack of any conscious effort are the factors which bar the realisation of the Prajna consciousness. A man waking from the deep sleep, says that he was unconscious of everything in the sleep. That shows that he was conscious in some aspect to notice his unconscious state, otherwise how would he know the unconscious state itself. Yet he does not realize that consciousness which persisted in the unconscious state to enable him to notice it. This is due to the veil of ignorance. This veil remains in the deep sleep state but is opened up in the Prajna consciousness, A person in the prajna consciousness is able to realize the consciousness partially, which persists in the deep sleep state.

Beyond the three layers of consciousness namely, physical astral and prajna, there are two vistas of consciousness; the cosmic and the transcendental. The cosmic is the universal, the total of all individual's prajna/consciousness. The transcendental is the Absolute beyond the individual and universal consciousness. By universalizing, one may ascend the universal consciousness, or by throwing off the veil of Avidya, one may merge into the transcendental consciousness. The former is the way of the vasistha Adwat (qualified non-dualism) liberation and the latter is the way of the Adwait liberation. In the former, individual feels its oneness with the cosmic, yet as part of the one, he enjoys the divine. In the latter, an individual plunges into the transcendental consciousness and is absorbed therein to the extinction of the individuality in toto.

There is one other plane of consciousness which Swami Sivanand Maharaj describes as "Double consciousness". This consciousness is peculiar to jewan mukta (emancipated or liberated souls) who have torn asunder the veil of ignorance and have vision of the transcendental consciousness. But some remnants of ignorance (Lesha Avidya) do subsist in them. The whole of their [mind is not destroyed Some satwic egoism is left out. Such jewan muktas possess double consciousness, the cosmic and the physical. But their physical consciousness is not the same as that of the man in delusion. It is immersed in the light of knowledge. Their vision of the world is different. They see Unity in diversity. They develop a unity consciousness which operates as the basis of their perception and actions. When the effects of actions are exhausted and the remnants of ignorance destroyed, they merge in the nondual Transcendental Beautitude.

CHAPTER VI.

The concept of God, Soul and Matter.

God, soul and matter are talked of since the dawn of human history. Almost all the religions of the world have pinned their faith so completely in them that any shake-out there from has always been found difficult. In the non-dual philosophy of the Vedant, these three categories have been put as a triparte division of the relative Existence-sub-serveint to the Absolute. The non-dualism of the Vedant is a definite improvement upon the dualism of the Sankhya philosophy. The sankhya philosophy is the back ground of the Vedant school of thought.

The sage Kapil, the author of the Sankhya philosophy, was the first daring man to discard the existence of God as a separate entity from his "Purush", (consciousness) whom he believed to exist in plurality of forms along with "Pradhan" (the nature). The Sankhya system propounds the duality of an active "Purush" and a passive "Pradhan". Pradhan has been described as the primal cause of all the effects. All categories of creation are held to be derivative of Pradhan. Pradhan has been labeled as the matrix and prins of

all manifestations. This conception of the primal cause is much similar to the modern conception of the material philosophy "of causal homogeneity of energy" as the cause of the manifold heterogeneity of the matter, with the only difference that the Sankhya affirms that the souls are not products of matter. The Satkarvad of the Sankhya holds that a thing is always produced and never created. The Sankhya also maintains that "Pradhan" moves from involution to evolution, from unmanifestion to manifestation, because of the "Purush" being adjacent to it and that there are infinite souls. It relegates, the mind, the pleasure and pain, the enjoyer ship and doer ship to the realm of Pradhan, holding that the souls are beyond the Gunas, constituted of consciousness, and the agency is due to the self-arrogating principle of Ahankar the by-product of Pradhan.

From this dualism of the Sankhya, the non-dualism of the Vedant was the necessary outcome as there were many loopholes and defects visible in the dualism of the Sankhya and which were cured by the non-dual approach to Existence. The Vedant holds that the Absolute Brahma the Sat-Chit-Anand (Existence-consciousness-bliss) is the only real existence. All else is transitory, illusory and of a lesser reality.

God, soul and matter are held as relative existence, a lesser reality than the Absolute. Between themselves, the reality of Ishawar is held higher to the reality of soul and matter as the later are the creations of the former.

The sage Sivanand has described the degrees of relativity of God, soul and matter, beautifully in the following lines: —
"The waking individual
"Is not the cause of the objects seen by it in the waking state,
"For both these belong to the same order of reality,
"The subject and the object in waking,
"Are both effects of the cosmic mind,
"Which integrates all the contents of the universe,
"The cosmic mind has greater reality
"than the individual mind
"The objects themselves are not

"Creation of the subjective mind,
"There is a great difference between
"Ishwar Srishti. (God's creation) and jiva-Srishti (soul's creation),
"The existence of objects belong to Ishwar-Srishti.
"But the relation between the objects and the experiencing subject,
"Is Jiva-Srishti,
"The Jiva is one of the contents of Jagat (the world)
"Which is Ishwar-Srishti
"To Brahm, the waking world is unreal
"But to the individual or the Jiva,
"It is a relative fact,
"Lasting as long as individuality or Jiva hood lasts;"

From the Absolute stand-point, Swamiji describes the WorId as unreal in the following words:—
"But from the stand-point of the Highest Reality,
"Waking experience also in unreal
"As dream is transcended in the state of waking
"The world of waking too is transcended
"In the state of self-realization"

Ishwar: -There is no vital difference in the concept of the existence of Absolute and Ishwar. The two are the two names of the same entity from the two different points of view. The Brahma when qualified with Maya is called Ishwar and when it is not so qualified, it is the Absolute. One is the state of becoming and the other is the state of being. Maya is two-fold. Vidya and Avidya. The Vidya Maya in association with the Absolute form Ishwar. Ishwar is therefore full of knowledge, bliss and power and Avidya in association with the Absolute forms Jiva and matter, so they are limited and ignorant. Vidya Maya is the cause. Avidya is the effect, the products of Avidya in the form of souls and matter are the creation of vidya Maya. Vidya Maya is cosmic, while: Avidya is individual. The Absolute penetrates both the cosmic Maya and the manifold individualized products of Avidya. It is immanent and transcendental in both. As immanent in cosmic Maya it is Ishwar as. immanent in individualized parts, Itis Jiva and matter. As transcendental in

both, it is the Absolute. It is not affected either by the cosmic power of the Ishwar or the limitation of the Jiva.

The centralized force of Maya has a cosmic unit by itself different from the totality of the decentralized sub-forces of Avidya. So, when the Absolute penetrates the stored up centralized force of Maya in the cosmic unit, it is Ishwar, when it penetrates the decentralized sub-forces of Avidya, it is Jiva or matter. Therefore, Ishwar is more powerful as a cosmic entity than the individuals, its part.

A unit formed by a whole is something different from the totality of its parts. The parts have no isolated and independent existence apart from the whole. A part is subordinated to the whole. Viewing the universe and its parts in this light, the universe has a single cosmic unit by itself distinct from the units of the parts. The Absolute as immanent in the universe of one cosmic unit is Ishwar, the controller of the parts: and the Absolute as immanent in the parts is Jiva and matter. The Absolute exists as Asti, Bhati, and Priya in the matter and Sat, Chit, Anand in the Jiva.

Ishwar is also attributed with three states of consciousness like the soul. In the awaking state, it is termed as Virat, in the dreaming as Hiranyegarbh, and in the causal as Ishwar. The whole manifested universe is considered the virat consciousness: of Ishwar. As such Virat exists in all names and forms. The embryo of the manifested universe is the Hiranyegarbha and the unmanifested state of the universe, in the potential aspect, is the Ishwar. It is difficult to draw very clear-cut ideas about the concepts of Ishwar, Hirangarbh and virat. Some writers have tried to clarify the concepts by giving an illustration of a picture. A picture undergoes three stages of completion. Firstly, there is a white canvas, secondly a sketch of the picture on the canvas, thirdly the complete picture in all details. The same is the case of the creation of the picture of the universe. The white canvas is the Absolute on which the picture of the universe is drawn. The white ness of the canvas is the Ishwar consciousness- the unmanifested state of the Absolute. The sketch of the picture of the Universe is the Hranyagarbh consciousness and the complete picture of the universe is the virat consciousness. The virat,

hiranyegarbh, and Ishwar are not the products of the respective totality of the Vishwa, Tejas and Prajnas. Had it been so, Ishwar would have been a huge mass of ignorance formed out of the totality of all Prajna's.

Vishwa, Tejas, and Prajnas are the products of Avidya while virat, Hiranyagarbh & Ishwar are the products of Vidya. Avidya limits, while vidya magnifies the consciousness. Hence the difference between the two categories of consciousness is that of minus and plus in the reverse direction. The common element is the transcendental Absolute in the two. In the formulative entities, there exists a qualitative difference.

Soul (Jiva):—The concept of soul is the most perplexing discussion in philosophy. It is the soul which creates perplexion about everything and yet it does not know its own nature or itself. Swami Tulsidas a great saint of medieval times has defined soul as one that does not know itself, Maya, and Ishwar. The true characteristic of the soul is ignorance. The ignorance Starts as to the knowledge of itself. The soul does not Know what it is. This ignorance is due to the desires accumulated in the subconscious mind of the soul. The desires of the enjoyment of the, sense, -objects creates the senses, body and the mind. The self-arrogating principle causes wrong identification of the self with the senses, mind and body for the effective enjoyment of the objects. If the desires are annihilated, the process of the formation of different bodies and wrong identification with them will stop and there shall be no need for the ignorance to function.

The soul is not different from the Absolute as to the base or substratum. The upper formation of the base is peculiar to the soul itself. It is not part of the Absolute. This formation is transitory, illusory and unreal. The seed of this formation is ignorance or the desires of the soul. This formation is constituted of the "I-ness" and "Mine-ness" as something different from the Absolute self. When this formation of "I-ness" resorts to the Absolute self, it disappears because the Absolute is beyond the subject & the object.

This formation has no fixity in itself. The fixity appearing is due to the constant vibration of "I-ness", the supporting base of the Absolute being permanent.

Matter: -Most of the modern scientists have begun to think like the ancient sages that the external world in the form of the so-called matter is a shadow of something real behind. Sir James Jeans invokes the simile of Platos Republic to illustrate the knowledge of matter only as a knowledge of shadows. The simile is as follows.

Prisoners are sitting in a cave, in such a position that they cannot turn their faces backwards. Behind them is a fire and between a platform which passes a procession of things. The prisoners. are not able to see the things but the shadows thereof cast by the fire on the wall in front of them. So is the case with the external world of matter. We see the shadowed appearance and not the reality.

The scientists have tried to define matter only by inter-locking. The matter is defined as the embodiment of three related physical quantities, mass, momentum and strain. If the question is put what are these three, the answer is made that they are potentials and their derivatives. This answer amounts to the definition itself.

Matter is also defined as "something which the mind knows." This is also a definition by interlocking. This definition can raise another question “what does the mind know". The obvious answer will be "the matter". Sir James views that physics does not give us information about the real nature of the material things but only about abstractions. He says that ether is an abstraction, the ether waves are abstractions and also the waves which make up an electron are also abstraction "in a more acute form". The atom is not perceived but its existence is only inferred from events of the neighborhood. When an electronic jump occurs, when the atom either absorbs or radiates energy or when a change occurs in it, that we know of its existence.

Matter has been reduced to atom and atom to energy which is only inferred and not perceived. This shows that matter is nothing but energy. Energy can be only an aspect of the cosmic power. Matter constituted of forms does not

appear to exist even in the minds of the scientists. The solid base of the matter has disappeared. It is now existing only in waves of energy. The question is what is the medium of these waves. The medium can be only the existence in general which cannot be divorced from consciousness and bliss. So, the matter is reduced to Asti, Bhati, and Priya of the Absolute.

Some western scientists like Einstein, Schorodinges and Plank have held that consciousness is fundamental and matter is derivative from it.

CHAPTER VII.

The Psychology of the disciplines and the methods

The Vedant philosophy has one essential characteristic that it is not a mere philosophy in the sense of merely expounding the Reality. It is something more than that. It is a realistic and practical science. It lays down disciplines to be practiced. It lays down definite Sadhan (methods) to be adhered to. It is the science of self-realization. One cannot make much headway in its comprehension unless the disciplines, the prescribed methods, are properly adhered to.

The four-fold preparatory disciplines or qualifications are as follows: —
1. Viveka (discrimination).
2. Vairagya (dispassion and non-attachment).
3. Sat sampati (six virtues).
4. Mumukshthwa (yearning for liberation). The sat
Sampati (six virtues) are: —
(a) Sama (control of the mind, (b) Dama (control of the senses), (c) Shradha (faith in the words of scripture. (d) Uprati (cession from worldly activities), (e) Samadhan (Balance of mind), (f) Titiksha (Power of endurance).

An important question arises, why these disciplines are necessary. The answer is not far to seek. Mind is the instrument through which the comprehension of a subject comes to an individual. In ordinary matters, a little attention and balance of the mind is sufficient, to seize upon the point. But the subtler the subject matter, the more the attention and one pointedness of the mind is necessary to grasp it. The Maha Vakyas are highly subtle philosocal truths and their understanding and full grasp requires balance and one pointed attention devoid of all vaccilation. Power of discrimination, observation, power of endurance and control of mind and senses are necessary. Without control of the mind and the senses, the one-pointed attention remains lacking. The: mind vacillates between the desires. Sceptic mind is not able to understand any scientific principle and therefore faith in the words. of the Shrutis is necessary. If a man is attached to various actions and objects, his mind loses balance and one pointedness. And therefore, cession from worldly activities. and dispassion is made necessary. In short, all the disciplines are meant to mould the mind and to cast it in such a state in which it can function with proper balance and attention in order to attain the object. Therefore, the preparatory grounds. are found necessary for proceeding to comprehend the great and subtle truths. There is nothing extra-ordinary in their being prescribed as preparatory disciplines and qualifications. They are the natural precedents. There are three main Sadhanas for the realisation of the Absolute; (1) Shravan (Hearing) (2) Manan (Thinking), (3) Nidhyasm (meditation). The psychology behind these three methods is to root out the egoism from the aspirant, and clean him of the erroneous cognitions and wrong identification which have so insidiously woven themselves into his consciousness as to become the normal feature of his thinking. These established erroneous thinking and the distorted ways of cognitions are to be first rooted out before the aspirant can comprehend the Reality. Therefore, an anti-thought to the established erroneous egoism is necessary so as to dehypnotize the man in delusion by a counter hypnotism through the constant hearing, thinking and meditation of the great declarations of truth embo died in the Mahavakyas;

(1) Ahm Brahmasmi (I am Brahm)
(2) Tat Twam Asi (That Thou art)

(3) Soham (That I am)

The method of constant hearing or reading these declarations of Truths is based upon the psychology of auto suggestion and counter suggestion. When the mind becomes saturated with these counter suggestions, it is able to think out profoundly on the Truth of the declaration. This profound thinking further thins out the egoism and clears the false identification by the Neti, Neti Yunkti of denials of the five sheaths and the three bodies super imposed on the self. The doctrine that "a man is as he thinks", was known to the ancient sages quite well. They made this as the fundamental basis of right knowledge to be derived through the Mahavakyas. The aspirant actually begins to feel that he is different from the body, mind and senses, when he continuously reflects on the Mahavakya "Ahm Brahmasmi" (I am the Brahm). The third Sadhan of Nidhysan is based upon the effectiveness of the concentrated power of the mind. The constant and continuous fixing of the mind to a particular single thought results in the crystallization of that thought into an action and the Truth as stated in the declarations is comprehended, and realized by the aspirant.

Mind is the breeding ground of Ahankar (egoism) where it sprouts, develops and spreads into countless branches and off shoots. Mind and Ahankar mutually support each other. The mind-ego combination creates ceaselessly, attachment, false identifications and all-round delusion. The peculiar technique of the prescribed Sadhans liquidates the ego consciousness in all its deluded manifestations.

Thus, the disciplines and the prescribed methods have sound psychological basis behind them. They introduce the power of intuition for direct apprehension of the Truth,

CHAPTER VIII

Moksha

Moksha (liberation is the main fundamental objective of the Vedant philosophy. The idea of Moksh in the Vedant philosophy is somewhat different, it is not an attainment of liberation from an actual state of bondage, but is the realisation of the liberation, which already exists, from the false notion of bondage. Vedant teaches that the soul is never in bondage. It is Sat, Chit Anand Swarupa. It feels itself to be in Bondage in ignorance caused by the power of Avidya. When the false belief caused by delusion is removed, the state of Moksh is realized then and there in the very life. It is not to follow after death.

The cause of delusion is the desire in man. The desires arouse the thought waves and the thought waves veil the real nature of the soul which is blissful, immortal and eternal. When the desires are annihilated, Moksh dawns on the individual. Therefore, Moksha has also been defined in Vedant as a state of desirelessness. It is the realisation of the non-dualistic pure consciousness. It is the Absolute state of being where the unity of all pervading and all permeating consciousness is realized with a certainty like that with which we see a mangoe on our palm. The individual, after realizing this Absolute state, feels himself free beyond the body and the mind and finds himself a witness of the three states viz. waking, dreaming and causal. In fact, his causal body, which is the seed of the two bodies becomes like a burnt seed. The other two bodies also do not affect his glorious state. They remain till the Prarabdha is exhausted and drop down thereafter, like the dead leaves from a plant.

Jiwanmukta.

Jivanmukta is one who has realized the supreme state of Moksh in the very life. He is in tune with the Infinite, the Eternal and the Blissful. He is beyond the limits of Time, Space and cessation.
He is formless. He is All in All He sees all the forms as his own manifestation, but illusory and unreal. He feels himself to be the only reality existing Eternally. He is highly detached and has a complete control over the mind and the senses. All virtues flow from him, because he has no ego or

selfishness. He is kind, compassionate, broadminded, cheerful and balanced in pain and pleasure.

Although, he must have these qualities, yet there is no fixed standard of his way of living in the world. This is determined by the Prarabdha of each individual. If the Prarabdha brings to him great amenities of life and wealthy surroundings, he may be found to live and move therein with a detached mind. If the Prarabdha brings forth scanty riches and poor amenities of living, he shall rest therein contented, unmindful of the hard and difficult environments. His peace is never lost. The force of Prarabdha is the determining factor about the smooth or hard life of a Jivanmukta. The touchstone or standard of judging the state of a Jivan-Mukta is not the afflunt or poor environments of life but the state of his mind and his conduct. The inner state of realisation can hardly be observed by an outsider.

There are two types of liberated souls: -
(i) Jiwan Mukta,
(ii) Videh Mukta.

The difference between the two lies not in the quality of experience of the divinity, but in the difference of the effects of the Prarabdha Karmas. In the former, there are remnants of Avidya (leshavidya) and remnants of the Prarabdha Karmas

In the later, they are exhausted. In the former, there is a thinned mind made up of sattwa. There is an individuality but full of purity and divinity. But in the later, the mind and individuality are dissolved.

The vedah mukta exhausts all the Prarabdha Karmas and even his little mind of pure sattwa is dissolved. He is conscious of the glory of his own self. He sees not the manifestation, but is completely absorbed in his own self. When such a state dawns, his physical body cannot be kept alive for more than a few days. He enters the Turiatita state i. e.the state beyond the Turia (the state of witnessing). He merges in the Absolute-the final beatitude beyond expression.

Moksh is the breaking down of the barriers that constitute separate existence. It is the unchanging life in the timeless all. As the flame ceases to appear, when the fuels are consumed, so when the cravings and desires which sustain the fire of life disappear, its fuel is consumed. The extinction of the visible fuel is not utter annihilation. What is extinguished is the fire of lusts, of hatred and of bewilderment. What remains is the real self the Pure Awareness. To be in the real self is the Moksh.

CHAPTER IX

Vedantic theory of Perception

The two theories of Idealism and Realism about perception of the universe have marked an important epoch in the history of the growth of modern philosophy.

Locke was the first idealist to start his dictum of empiricism, He said that all knowledge was derived through experience from sense-organs and the mind, no knowledge existed a priori or as innate ideas. Reason organized experiences into systematic knowledge. He thought that the abstract ideas of infinity, and perfections were a re-echo of the ideas of finity and imperfections by the contrasting category of the mind and therefore were not real. He maintained belief in God although he could not show that it was based upon mental experiences.

SUBJECTIVE IDEALISM

Berkeley came next to Locke as an idealist. He saw some shortcomings in Locke's theory of empiricism and developed it further. "Matter" was not defined by Locke. Berkeley defined it and said that matter was nothing but a bundle of ideas in the perceiving mind. Matter had no independent existence apart from the mind. He asserted that not only perceptions, but also sensations existed only in the mind. He also layed down that existence

except as presence to consciousness is meaningless. He said that the universe was only an idea. Berkeley was the founder of the so-called "Subjective Idealism".

Hume went further to the dictum of Berkeley. He even denied the existence of soul and spirit. He said that all what we knew was impressions in our mind and therefore the soul must also be a kind of sense-impressions.

KANT'S PHILOSOPHY

Kant's idealism was different from his predecessors'. He called his idealism "transcendental." He qualified Locke's "Idealism" in two ways. Locke had said that all knowledge was derived through the senses and the mind. Kant denied this. He said that transcendental knowledge about God, spirit and immortality, did not pass through the mind and hence knowledge through mind and senses was limited and restricted. It did not cover the whole field of knowledge. Metaphysical knowledge was beyond the mind and the senses which he called "transcendental knowledge."

Kant also laid down the limits of reason, and restricted it to knowledge through sensibility and understanding. He said that reason can at best guess the metaphysical truths but it cannot perceive them.

Kant was not a pure idealist. He also did not deny the externality of matter. He said that matter was the cause of transmitting sensations. He thought that knowledge was due to two factors: the inner mechanism of sensibility cum understanding and external sensations of object. He thought that knowledge was a relational product of the mind and matter. This view is much akin to the Vedantic perception of the universe. Although Kant did not deny matter, yet he said that mind was unable to know the reality or the contents of matter. The reality was the "thing-in-itself" beyond the grasp of the finite mind,

Kant's definition of idealism differed from his predecessors, as already said. He said that idealism did not mean that the universe did not exist in any

aspect. What it meant was that what we knew of the world was only through our ideas. Noumenally what the universe is, we are quite ignorant to perceive through the mind. Phenomenally as it appears to us through the mind and senses, we know it.

IDEALISM AND REALISM

Hegal, through his dialectical method of thesis, antithesis and synthesis, held the Reality to be the "Absolute." He thought that there existed an underlying "identity of opposites." Hegel's "Absolute Ideas" constituted in the involvement of self-consciousness within.

Schopenhauer's idealism consists in his idea of "will." "Will," he thought, was the only reality. He said that causality was the will, the "Thing-in-itself" was the will and the power of gravitation was the will.

In short, the doctrine of idealism, as developed in the West mainly lays emphasis on the ideal side of existence. It maintains that the universe is the creation of the mind, that the objects are merely a bundle of sensation and perception of a knowing subject.

Realism maintains the externality of the universe as perceived by the mind and denies the dictum of idealism that it is the creation of the mind. The strong point of realism lies in its argument that a man is not able to create things as he likes. He has to perceive a table as a table. He cannot perceive it as any other thing but table,

SUBJECT-OBJECT RELATIONSHIP

The Vedantic theory of perception compromises both idealism and realism. Knowledge of the phenomenon is derived, accoding to Vedanta philosophy, by reaction of both subject and object. Vedanta upholds that so far as idealism lays down that the phenomenal existence cannot appear without the action of the subject is right. No doubt, all the qualities and attributes of objects depend upon the activity of the mind but to say that there is nothing

outside the subject and the mind is wrong. Realism is also right so far as it says that the perception is due to the action of the objects outside upon the senses, but it is wrong to say that the perception of the objects is wholly due to the action of the objects and not of the subject. Thus, in the Vedantic theory, the perception is caused by the activity of both the subject and object.

Here one important question arises: How subject and object can act and react upon each other, because the former is considered conscious and the latter inert. From the Vedantic point of view, both belong to the same plane of existence. The mind and the five sense-organs, constituting the subject, the Absolute being its base, are not different from object. The object also possesses the mind in a latent form along with the five qualities of sound, touch, taste, sight and smell. The absolute is also the base of objects. The five sense-organs of the subject and the five said qualities of an object are the common product of the same five elements.
This gives us the clue to the mystery that subject, and object the knower and the known, are not different from each other. That is why there is a reciprocity of action and reaction between them,

MIND AND MATTER

As a matter of fact, the real subject is the Absolute Atma, but the practical subject is the Atma as shining in the mind and the sense-organs. The real object is the Absolute, but the visible object is the Absolute as shining in the five qualities of form. Atma's presence and illumination finds place in both subject and object. The difference lies only in the form of mind. In the subject, the mind is active with the Sattvic or the Rajasic quality predominating, while in the object the mind is inactive (as in deep-sleep state) with Tames or ignorance predominating. Mind and matter are not different even from the point of view of the modern scientists. An atom, when bombarded, shows that it has only "waves of energy." The latest discovery in physics Shows that solidity of matter is only an appearance. Mind is acknowledged to be energy. When both mind and matter are energy, they are not different.

TIME, SPACE AND CAUSATION

What is the inherent structure of mind and matter? In the Vedantic thought, mind is an organic whole, yet it functions as a self-arrogating principle, as individualized consciousness and as individualized thinking. This is due to time-space-causation complex within the mind, which is the pivot of individual understanding and experience. The matter is also a complex of time space, and causation. The succession of events, the changing of forms, the eternal transformation, mark the existence of time and space within the matter. The linking together of the succession of events and the infinite forms into a chain of cause and effect mark the order of causation in the matter. Thus, mind and matter are the imprints of time, space and causation and have only a superficial difference. The entire time, space, causation order is the universe and the mind.

Prof. Kant in his book Critique of Pure Reason gives place to the idea that mind has an inherent structure of time and space perceptions. He says that they are the mental moulds in which the experience must be cast up before it becomes intelligible. Causation, too, he thinks to be a prerequisite and condition of all thought.

REALITY BEHIND APPEARANCE

The controversy between the idealist and the realist is based upon this basic ignorance as to the Reality of things. They have not been able to cross over the subject and object relationship. The Reality dwells beyond the duality of subject and object. Subject and object, mind and matter belong to the same order of relative reality. They are the obverse and the reverse sides of the same coin. They have a correlative existence. One exists because of the other. They are interdependent. As the two waves collide and foam is produced, as the two hands clap and the sound is produced, so also when subject and object act and react, the phenomena appear. The theories of idealism and realism go only half way in the discovery of Truth. Vedantic theory, based upon the direct realisation of the absolute, lays down. the whole and the complete truth.